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YATIRĀJA-VAIBHAVA

of Āndhrapūrṇa

(Vatuka Nambi)

(Text in Sanskrit with English translation)

Edited by

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Published by

M. C. KRISHNAN

16, SUNKUWAR ST., TRIPPLICANE, MADRAS-600005.

Price : Rs. 2.50/-

First Edition—January 1978.



P R E F A C E

The *Yatirājavaibhava*, which is offered here in Sanskrit-text with a rendering in English, sings the glory of Rāmānuja, who is also called Yatirāja. The author of this piece is Vaṭukapūrṇa(-nambī) also known as Āndhrapūrṇa. He was a direct disciple of Rāmānuja. He devoted his life in serving Rāmānuja by preparing milk for his master. It is said that he did not know any God other than Rāmānuja's feet. This spirit is revealed in the following *śloka* :

रामानुजाचार्यचरणप्रवर्णं परदेववत् ।
वटुकपूर्णमहं वन्दे परज्ञानपयोनिधिम् ॥

In 114 *ślokas*, the author gives a brief biographical account of the great master. It has no poetic charm to its credit. Its value lies in the fact that, coming from the pen of the immediate disciple of Rāmānuja, it deserves to be an authentic record.

It contains defective expressions such as *īrya* (59 c). The following passages have wrong constructions and do not convey the sense that could have been intended.

निष्पिष्टदेहा अपि जैनवर्गा (97c)
महिमनिधी रङ्गमालाधरार्यैः । (112b)

Other mistakes have been corrected with suitable changes in construction as in 15, 89 c, 99 c, 107 b etc.

This edition is based on the following materials :—

1. Printed text in the Grantha script published in 1914 in the *Guruparamparā* of the Ahobila Mutt.—marked A.
2. Palm-leaf MS. bearing No. 3075 belonging to the Sri Venkateswara University Oriental Research Institute, Tirupati. Grantha script, legible and complete—marked B.
3. Palm-leaf MS. No. 1311 belonging to the same Library as above. Grantha script, legible and complete—marked C.
4. Palm-leaf MS. No. 1247 belonging to the Kendriya Sanskrit Vidyapeetha, Tirupati. Grantha script, legible and complete—marked D.

My thanks are due to the authorities of the two libraries referred to above. I thank Prof. M. R. Sampatkumaran for evincing interest in popularising this work.

V. VARADACHARYA.

श्री यतिराज वैभवम्
श्रीमद्वदुकपूर्णार्यविरचितम्

श्रीरामानुजयोगीन्द्रश्रीरैङ्कर्यशालिने ।
नमः स्यादान्ध्रपूर्णाय महनीयगुणाय ते ॥

Salutations to you, Āndhrapūrṇa of respectable qualities, devoted to serve the eminent sage, Rāmanuja, by offering milk to him.

श्रीमद्यामुनदेशिकादधिगतश्रुत्यन्तयुग्माशयः
तत्सन्देशचिकीर्षया नियतधीः श्रीशैलपूर्णो गुरुः ।
अन्विष्यन् अनुजाद्वयोचितवरौ श्रीवेङ्कटादौ हरेः
तीर्थं पुष्पमपीतराण्युपहरन्नास्ते स्म सद्बुद्धये ॥ १ ॥

1. The respectable Śrīśailapūrṇa, who acquired from Yāmūnācārya the purport of the two *Vedāntas*,³ who was of a steady mind in carrying out his (Yāmūnācārya's) command,⁴ and who was in search of suitable grooms for his younger sisters, was (living) at the Tirumalai (Veṅkaṭādri hills) for the progress (prosperity) of the good, bringing water, flowers and other offerings to God (Viṣṇu) there.

तत्रान्तरे मधुरमङ्गलभूतपुर्योनित्यस्थिती श्रुतितदङ्गविदौ कुलीनौ ।
द्वावम्बुरुष्णयनकेशवसोमयाजिनामान्वितावभजतां परिणेतुकामौ ॥ २ ॥

2. In the meanwhile, two (young men), Kamalanayana and Keśavaśomayājin, who were permanently settled in Mathura-maṅgala and Bhūtapurī,⁶ were of noble descent and were learned in the *Vedas* and their auxiliaries,⁷ came to him (Śrīśailapūrṇa) with a view to marry them (his sisters).

श्रीशैलपूर्णस्त समीक्ष्य वर्यौ वरौ विनिश्चित्य च तौ प्रहृष्टः ।
तत्प्रार्थितशङ्करथाङ्गचिह्नमन्त्रप्रदोऽभून्नतयोस्तयोश्च ॥ ३ ॥

3. Śrīśailapūrṇa beheld them and felt happy to decide that they were eligible grooms (for his sisters); and at their request, he gave them, who bowed to him, the *mantra*, marking them with the conch and discus.

तामग्रहीदग्रजभूमिदेवीं हृष्यन्मनाः केशवसोमयाजी ।

10 तां चानुजातां कमलाक्षभट्टः श्रीदेविकां तौ च तुतोष पूर्णः ॥ ४ ॥

4 Kēśavasomayājīn received, with a delighted mind, Bhūmadevī, the elder (among the sisters) and Kamalanayanabhaṭṭa the younger, Śrīdevī. Śrīśailapūrṇa became delighted with them.

ततस्मभार्यौ तदनुज्ञया तौ स्वं वासमागम्य चिरं सुशीलौ ।

11 श्रीशं समाराध्य तदीयभक्तौ सह प्रियाभ्यां मुदितौ तदास्ताम् ॥ ५ ॥

5. Then those two (grooms) went, with his permission to their place with their wives and, being of good conduct, worshipped the Consort of Śrī and were happy for long with their beloved (wives), being devoted to the devotees of Him (the Lord).

ततो जगन्मङ्गलपिङ्गलाब्देचौत्राख्यशुक्लच्छदपञ्चमीके 12 ।

भार्द्राभिधर्क्षेण युते च वारे बृहस्पतेस्सन्मृगराजलग्ने ॥ ६ ॥

वेदान्तसिद्धान्तसमर्थनाय बाह्यान्तरभ्रान्तमतापनुत्थै ।

13 शेषांशकः केशवयज्वदेव्यां तेजोनिधिः कश्चिदिहाबिरासीत् ॥ ७ ॥

6-7. Then in the Piṅgala year¹⁴ auspicious for the world, on *Suklaṣaṅcamī* of the Caitra month on Thursday having the constellation *Ārdra*, and in *Simhā* lagna, there appeared (was born) in the wife of Kēśavasomayājīn a receptacle of lustre, which represented a portion of Ādiśeṣa, for vindicating the tenets of the Vedānta system and for expelling (destroying) the deluded systems¹⁵ of thought, both external and internal (to the Vedānta).

श्रीशैलपूर्णोप्यथ भूतपुर्यामागम्य वीक्ष्याद्भुतभागिनेयम् ।

चकार रक्षार्थरथाङ्गशङ्खचक्रं च रामानुजनामकं च ॥ ८ ॥

8. Then Śrīśailapūrṇa came to Bhūtapurī and saw his marvellous (admirable) nephew. He gave him, as a protective measure, the marks¹⁶ of discus and conch and also the name of Rāmānuja.

ततोऽभिवृद्धस्य च तत्कटाक्षैः पितापि तस्यात्मभुवोऽब्दपूर्तिम् ।

चौलं तथाऽऽरम्भणमक्षराणां चकार सत्त्वोत्तरपञ्चमाब्दे ॥ ९ ॥

9. To his son who grew up through his (Śrīśailapūrṇa's) gracious looks, the father performed the (first) birthday celebration and tonsure and likewise initiation in learning (*Akṣarābhyāsa*) in the fifth year when the *Sailva-guṇa* is prominent.

कृतोपनीतिस्तु ततस्सपित्रा समभ्यसन् वेदतदङ्गशास्त्रम् ।

रामानुजार्योऽभवदग्र्यतेजा महद्भिरानन्दितसत्यशीलः ॥ १० ॥

10. With *upanayana* (investiture with the sacred thread) performed by his father and studying *Vedas* and their auxiliary sciences, the respectable Rāmānuja became possessed of foremost splendour, his virtuous conduct being hailed by the great.

ततस्तु काञ्चित् परिणीय कन्यां गृहस्थधर्मीस्थितिरेव काञ्च्याम् ।

स्वपूर्वपक्षाभ्यसनाय मायिसंन्यासिनं यादवसम्प्रकाशम् ॥ ११ ॥

11. Then, having married a girl, he observed the duties of a house-holder. He then went to the Advaita ascetic. Yādava-prakāśa, at Kāñci for getting trained in the *Pūrvapakṣa* (*prima facie* view) (for his *Siddhānta*).

ततः कदाचिद्भुरि यादवेन “सर्वं खलु” श्रुत्यविशारदेन ।

अपार्थ उक्ते स यथार्थमुक्त्वा रामानुजोऽदर्शयदर्थसारम् ॥ १२ ॥

12. Then once when Yādavaprakāśa, who was at the head (as teacher) and who was not fully conversant with the passage 18 ‘*Sarvaṃ khalvidam*’ gave the wrong meaning, Rāmānuja declared the correct sense and pointed out its implication.

श्रीरङ्गवासी स तु यामुनार्यो निशम्य रामानुजदर्शितार्थम् ।

आगम्य काञ्च्यां वरदं महात्मा देव्या युनं प्राणमदन्तरङ्गेः ॥ १३ ॥

13. The high-minded Yāmunācārya, who was living at Śrīrangam, heard the matter (literally, the sense of the passage) explained by Rāmānuja, came to Kāñci and bowed inwardly (in all faith) to God (Varadarāja) and His consort

ततस्तु शिष्यावृतयादवं तं रामानुजं मध्यगतं च भान्तम् ।

समीक्ष्य रामानुजशिष्य एष चेद्यादयो युक्तमितीव दध्यौ ॥ १४ ॥

14. He then beheld (in that shrine) Yādavaprakāśa amidst (surrounded by) his disciples and Rāmānuja shining among them, and imagined that it would be appropriate, if Yādavaprakāśa were to be the disciple of Rāmānuja.

श्रीवैष्णवधर्म्यमतीव भक्त्या स्वस्य प्रसीदेति स यामुनार्यः ।

भान्तं महादेविकया शरण्यं श्रीदेवराजं शरणं प्रपन्नः ॥ १५ ॥

15. Yāmunārya sought with devotion the help of God (Varadarāja), the protector, shining with Mahadevi, praying for the progress of the Śrīvaiṣṇavas with the words, “Be pleased with me.”

संभाषितश्चेदिह पाठभङ्गस्यादित्यसंभाष्य स यामुनार्यः ।

श्रीरङ्गमेवाप सशिष्यवर्गो रामानुजार्यश्च पपाठ पश्चात् ॥ १६ ॥

16. Thinking that if he (Rāmānuja) were to be engaged (by himself) in talk, his studies would get affected, Yāmūnācārya returned to Śrirangam with the band of his disciples without talking to him and Rāmānuja studied further on.

तद्देशभूपस्य सुते पिशाचग्रस्तेऽन्यमन्त्रैरखिलैरसाध्ये ।

भूपस्तदा यादवमन्त्रमोक्ष इत्येवमाकर्ण्य तमानिनाय ॥ १७ ॥

17. The son of the king of that region (Kāñci) was seized by an evil spirit and was incurable through all other *mantras*. Hearing that he (the son) would be freed (from the evil spirit) through the *mantra* (uttered by) of Yādavaprakāśa, he had him (Yādavaprakāśa) brought to himself.

दृष्टान्तरङ्गावृतयादवं तं स्मित्वा पिशाचः परिभाव्य भुरिः ।

रामानुजार्यं शरणं प्रपद्य राजात्मजं स्वं च जहौ सदाघम् ॥ १८ ॥

18. Seeing Yādavaprakāśa with intimate disciples, the spirit laughed at him (Yādavaprakāśa) and insulted him much. Taking shelter under the respectable Rāmānuja, it let off the son of the king and became relieved itself of its serious sin.

तद्वृत्तमत्यदभुतमैक्ष्य भूपो रामानुजार्यं कृतसंमतिं सः ।

तेनार्पितं तद्गुरुर्यादवाय सम्मानमत्यन्तनिनीतपूर्वम् ॥ १९ ॥

19. Witnessing that very wonderful occurrence, the king showed his esteem (offered a presentation) to Rāmānuja who offered, with absolute humility, the presents given to him by the king, to his preceptor, Yādavaprakāśa

गत्वा स काश्चीमथ यादवोऽपि रामानुजे प्रीत इवान्तरेष्वर्यः ।

तदादि तन्मानसशोधनेच्छुर्वेदान्तवाक्यार्थविचारकोऽभूत् ॥ २० ॥

20. Then Yādavaprakāśa went to Kāñci and seemed pleased, as it were, with Rāmānuja, jealousy lurking within him. With a view to examine his (Rāmānuja's) mind, he indulged from that time in discussing the sense of the passages of Vedāntic import.

कप्यासशब्दस्य वदत्यपार्थं तस्मिन्तदभ्यङ्गकृतः कदाचित् ।

रामानुजस्याश्रु तदूरुदाहि दृष्ट्वाशु सोऽप्यनुसुखसंभ्रमोऽभूत् ॥ २१ ॥

21. Once when he was offering the wrong sense for the word²³ (*Kapyāsa*), the tears of Rāmānuja who was then applying (smearing) oil to his (preceptor's) body, scorched his thigh. Seeing this at once, he looked at him excited.

इदं किमित्युक्तवतेऽथ तस्मै कप्यासवाक्यस्य यथार्थमुक्त्वा ।

जैमिन्युपाख्यानमपि ब्रुवन्तं रामानुजं नात्र पठेत्यवोचत् ॥ २२ ॥

22. When he (preceptor) asked what it was, Rāmanuja told him the correct meaning of the passage (beginning with the word) 'Kapyāsa' and also narrated the episode of Jaimini.²⁴ The preceptor (then) asked him not to study under him.

ततस्ममालोच्य सहान्तरङ्गैः प्रलोभ्य रामानुजमप्युपायैः ।

स जाह्नवीस्नाननिमित्तयात्राव्याजेन हन्तुं कुमतिः प्रतस्थे ॥ २३ ॥

23. Then, having held consultations with his confidants and tempting Rāmanuja by some tricks, that evil-minded (teacher) set out to kill him under the pretext of (undertaking) pilgrimage for bathing in the Gaṅgā.

गोविन्दभट्टश्च सुतःस्वमातृष्वसुसुशीलस्सहपाठमित्रम् ।

मध्येवनं प्रोच्य स दुष्टचिन्तां रामानुजाय स्वयमन्वगात्तान् ॥ २४ ॥

24. While going through a forest, Govindabhaṭṭa, son of his mother's sister and his co-pupil, told Rāmanuja of the evil intention (of Yādavaprakāśa) and himself followed them.

महाटवीमध्यगतस्स रात्रौ रामानुजोऽचिन्तयद्दार्तचेताः ।

देव्या महत्या सह भासमानं दीनानवन्तं वरदं शरण्यम् ॥ २५ ॥

25. He (Rāmanuja) who was then in the midst of a big forest at night, thought (meditated upon), with a distressed mind, of God (Varadarāja), the protector of the misaerable, the refuge and shining with Mahādevī.

किरातरूपी वरदोऽथ देव्या गच्छेम रामानुज साधु काञ्चीम् ।

इत्यग्रगामी प्रियया स पीत्वा तद्वत्तकूपोदकमन्तरासीत् ॥ २६ ॥

26. Thereupon God (Varadarāja), who appeared (before him) with His consort in the form of a hunter, said, 'O Rāmanuja, well, let us go to Kāñci,' and went in front with His beloved and, after drinking the water given by him from a well, disappeared there.

दृष्ट्वा प्रभातेऽथ स पुण्यकोटीविमानमत्यन्तसमीपवृत्ति ।

पीतोदकं तं वरदं विचिन्त्य रामानुजार्योऽप्यतिविस्मितोऽभूत् ॥ २७ ॥

27. Beholding then at dawn Puṇyakōṭivimāna²⁵ very near (him), Rāmanuja found out that the person who drank water was God (Varadarāja) and felt much surprised.

सन्ध्यामुपास्यान्तिकसत्तटाके संसेव्य देवीं वरदं च हृष्टः ।

नित्यं तदङ्गीकृतकूपतीर्थे रामानुजार्यस्तमतोषयच्च ॥ २८ ॥

28. Observing Sāṁdhyā in a clear (good) tank nearby, Rāmānuja worshipped the Goddess and God (Varadarāja) and felt happy. He pleased Him every day by (bringing) the water from the well which was acceptable to Him (received by Him).

गङ्गातटाद्यादवमन्त्रवश्यो गोविन्दभट्टः स्वकरस्थलिङ्गः ।

स्वग्राममागम्य च कालहस्तिन्यवास्त तत्स्थानविचारकस्सन् ॥ २९ ॥

29. Govindabhaṭṭa, who came under the influence of the Yādavaprakāśa's plot, went to his village from the banks of Gaṅgā with a *liṅga*²⁶ in his hand and lived at Kālabastī,²⁷ reflecting upon the nature of that place.

काञ्च्यामथागम्य स यादवोऽपि रामानुजं वीक्ष्य तदागमं च ।

श्रुत्वा तमाह्वय विलोभयानस्ततः स्वशिष्यैस्सममपाठयच्च ३० ॥

30. That Yādavaprakāśa, who then returned to Kāñci, saw Rāmānuja (there) and came to know (heard) of the way in which he arrived (there). He called him (Rāmānuja) (with a view) to lead him astray and gave him instruction along with his disciples.

विरुद्धमर्थं तु कदाचिदुक्तं सदेव सोम्येदमिति श्रुतेश्च ।

अशिक्षयत्सङ्गतमर्थमुक्त्वा रामानुजार्योऽथ तमन्यजत् सः ॥ ३१ ॥

31. When a contrary meaning was given (by the preceptor) for the Vedic passage,²⁸ "O good one, this was only existent", Rāmānuja offered and taught the appropriate sense and then left him (Yādavaprakāśa)

त्यक्तस्तदा यादवमर्कटेन रामानुजाख्यो मणिरद्भुतश्रीः ।²⁹

हृष्टः करीशस्य हरेरभूदित्याकर्ण्य हृष्टस्स च यामुनार्यः ॥ ३२ ॥

32. Yāmunaçārya heard that the gem of marvellous lustre called Rāmānuja was discarded by the monkey Yādavaprakāśa and that he had become dear to the Lord of the Elephant-hill³⁰ and felt delighted.

रामानुजार्यनयनाय सोऽपि शिष्यं महापूर्णमथादिदेश ।

गत्वाऽथ कार्त्तवी स च तोषयित्वा तं स्तोत्ररत्नेन तुतोष भूयः ॥ ३३ ॥

33. He then ordered his pupil, Mahāpūrṇa, to bring Rāmānuja to him. He (Mahāpūrṇa) thereupon went to Kāñci and pleased him (Rāmānuja) with the *Stotraratna*³¹ and (himself) became happy.

रामानुजार्योऽपि स यामुनार्यं संसेवितुं रङ्गपुरीं गमिष्यन् ।

प्राज्यं महापूर्णयुतः कवेरकन्यातटे सूरिगणं ददर्श ॥ ३४ ॥ ३२

34. Proceeding to Srīraṅgam along with Mahāpūrṇa to worship Yāmunācārya, Rāmānuja saw, on the Kaveri, group of wise man,

रङ्गेशमुख्या अपि सूरयस्तौ दृष्ट्वा महापूर्णयुताय तस्मै ।

रामानुजार्याय निवेद्य शान्ताः धीयामुनार्याङ्गुलिमुद्रिकांश्च ॥ ३५ ॥

35. Raṅgeśa 33 and other men beheld those two and, having communicated (the news of Yāmunācārya's death and pointed out) the closed fingers of Yāmunācārya to Rāmānuja and Mahāpūrṇa, became composed,

तद्व्याससूत्रं विवरीवरिष्ये तत्तातनामापि शठारिनाम ।

युक्तं विधास्याम्युभयोरितीव रामानुजोऽवन्दत तत्पदाब्जे ॥ ३६ ॥

36. Saying, "I shall expound the *sūtras* of Vyāsa (*Brahma-sūtras*), and give the name of his father (Parāśara) and the name of Śaṭhāri (Nammāzhwār) to two persons appropriately," Rāmānuja bowed at his lotus-feet.

क्षणेन तस्याङ्गुल्यश्च तिस्रः पुरेव भूतास्तदवेक्ष्य सर्वे । ३४

सिद्धान्तनिर्धारणसार्वभौमस्सत्यं भविष्यत्ययमित्यवोचत् ॥ ३७ ॥

37. In a moment, his (Yāmunācārya's) three fingers became (straight) as before. All the people noticed it and said: "This person (Rāmānuja) will surely become the leader for establishing the (*Vaiṣṇava*) *Siddhānta*".

त्वरक्षसंसेव्य स रङ्गनाथमागम्य काञ्चीं वरदं प्रणम्य ।

तीर्थादिकैर्ह्यकरः कदाचित् किं वाच्य कर्तव्यमितीव दध्यौ ॥ ३८ ॥

38. Without worshipping God (Raṅganātha at Srīraṅgam), he returned to Kāñci and bowed to God (Varadarāja). He remained there rendering services to Him such as bringing water. One day he reflected upon the course he should pursue.

तत्रत्यपूर्णं वरदान्तरङ्गं वर्णाश्रमाचारविधायकं तम् ।

सम्प्रार्थयच्चित्तगतं ममार्थं ज्ञात्वा करीशाद्वद देशिकेति ॥ ३९ ॥

39. He requested (Tirukkacci) Nambi (Kāñcipūrṇa) who was there, and who fixed the conduct (of people) according to the castes and orders (in life) (with the words), "O Preceptor, (guide me). Please find out from the Lord of the Elephant-hill the (correctness of the) ideas that fill my mind and tell me."

श्रीमान् परं तत्त्वमहं मतं मे भेदः प्रपत्तिरिरपायहेतुः ।

नाबश्यक्यं च स्मृतिरन्यकाले मोक्षो महापूर्ण इहार्थवर्गः ॥४०॥

40. "Myself with Sri is the highest reality. Difference (between the self and Myself) is the doctrine acceptable to Me. Self-surrender is the infallible means (for *mokṣa*). Remembrance (of Me) during the last moments (of one's life) is not necessary. Release from bondage (is certain) at the end of life (to those who have taken to *prapatti*). Mahāpūrṇa is the respectable Ācārya."

इत्यर्थषट्कं वरदोषदिष्टं रामानुजार्याय स चाथ पूर्णः ।

रहस्यवादीत्स रहस्यवादी तस्माद्धि रामानुजमान्यनामा ॥४१॥

41. Then that Pūrṇa (Kāñcīpūrṇa) who conveyed the secret doctrines, told Rāmanuja the sixfold doctrine as instructed by Varadarāja and therefore, his name become respectable to Rāmanuja.

रामानुजार्योऽपि पुरं गामिष्यन् रङ्गं ततः श्रीमधुरान्तकस्थम् ।

श्रीभूमिनीलादियुतं तटाकपालं सिषेवे रघुनन्दनं तम् ४२ ॥

42. While proceeding (thereafter) to Śrīraṅgam, Rāmanuja worshipped at Madurāntaka the Lord with Śrī, Bhūmi, Nīla and others, and also Śrī Rāma, the protector of the lake (there).

सतीर्थ्यसन्देशत आपतन्तं दिष्ट्या महापूर्णमुदीक्ष्य तत् ।

तत्पादपद्मे प्रणिपत्य हर्षाद्रामानुजार्यस्स च बाष्पपूर्णः ४३ ॥

43. Luckily beholding Mahāpūrṇa, who arrived there at the bidding of his co-pupils, Rāmanuja felt joyous and bowed at his lotus-feet. He (Mahāpūrṇa) too had his eyes filled with tears (of joy).

परस्परादेशविचारहर्षात्तत्संनिधौ श्रीवकुलद्रुमस्य ।

छायायुतं तत्परमं पदं च ध्यात्वा महापूर्णगुरुं स भजे ॥ ४४ ॥

44. Delighted on enquiring each other's commission, he (Rāmanuja) attained Mahāpūrṇa as his *Guru* in the vicinity of that Lord (Śrī Rāma), treating that place having the shade of the Vakula tree as the Supreme Place (*Parama Pada*).

स शङ्खचक्राङ्कनपुण्ड्र्याङ्गं मन्त्रांस्तदर्थैरपि मन्त्ररत्नम् ।³⁵

अन्यांश्च तत्रोपदिदेश मन्त्रान् रामानुजाचार्यवराय तस्मै ४५ ॥

45. At that place, he (Mahāpūrṇa) gave to Rāmanujācārya the marks with conch and discus, the sectarian mark, the method of worship, the *Mantras*³⁶ together with their meaning, the great *Mantra*³⁷ and also other *Mantras*.³⁸

तादृक्प्रहायैभवदिव्यदेशात् काञ्च्यामथागम्य गुरुस्सशिष्यः ।
 भन्वर्थानाम्ना वरदं प्रणम्य रामानुजार्यावसथं प्रपेदे ॥ ४६ ॥

46. Thereafter, the preceptor went to Kāñci along with his disciple from from that holy place possessed of such glory, bowed to God (Varadarāja) realising His name (the Giver of Boons) to be meaningful, and reached the residence of Rāmānuja.

उपादिशत्स त्रिसहस्रगाथास्तद्याससूत्रार्थमपि प्रहृष्टः ।
 रामानुजार्याश्च गुरुं सदारमपूजयन्नित्यमभीष्टवृत्त्या ॥ ४७ ॥

47. He (Mahāpūrṇa), who was (then) much pleased, taught him (Rāmānuja) the three thousand hymns³⁹ (of the Āzhvārs) and the meaning of *Sūtras* of Vyāsa (*Brahmasūtras*). Rāmānuja too worshipped the preceptor and his wife daily by leading a desirable (worthy) way of life.

केनापि कार्येण ततः कदाचिद्रामानुजे भूतपुरं प्रयाते ।
 तत्पत्न्यधिक्षेपनिकर्षवाचा रुष्टां स्वदेवीं स चुकोप पूर्णः ॥ ४८ ॥

48. Then once, when Rāmānuja had gone to Bhūtapurī (Śrīperumbūdūr) on some work, Mahāpūrṇa got angry with his wife who became enraged at the demeaning words uttered by his (Rāmānuja's) wife insulting her.

पूर्णस्सदेव्याथ जगाम रङ्गं तच्चापि वृत्तं स निशम्य रुष्टः ।
 रामानुजार्यो गुरुभक्तिपूर्णः स्वदेविकां मातृगृहं निनाय ॥ ४९ ॥

49. Mahāpūrṇa then went (away) to Śīraṅgam with his wife. Rāmānuja heard of that incident and became very angry. Actuated (filled) by his devotion to the preceptor, he took his wife to her mother's abode.

पत्नीं पस्तिज्य स वीतरागः श्रीदेवराजं प्रणिपत्य तस्मात् ।
 तुर्याश्रमं स्वीकृतवान् ददौ स देवोऽपि तस्मै यतिराजनाम ॥ ५० ॥

50 He, who became free from passion (attachment), abandoned his wife and bowed to God (Varadarāja) and got from Him the fourth order (*Saṁnyāsa*) in life. That Lord too gave him the name, 'Yatirāja'.

ततस्त्रिदण्डी सशिखोपवीतकाषाययुक्तो मनुरत्नजप्ता ।
 वर्णाश्रमाचारपरश्चकाशे रामानुजार्यो यतिसार्वभौमः ॥ ५१ ॥

51. Then Rāmānuja, the chief among the ascetics, held the triple staff, had the tuft, sacred thread and saffron-robe and muttered the best *Mantra* (*Mūlamantra*). He became well-known (shone) as the practiser of the conduct of (enjoined for) (his) caste and order (in life).

तत्रैककूराधिपवात्स्यनाथवाधूलनाथाश्च समाधितास्तम् ।

तेभ्योऽपि रामानुजसंयमीन्द्रस्सशङ्खचक्राङ्गरहस्यदोऽभूत् ॥ ५२ ॥

52. There at (Kāñci) itself, Kūrattāzhvān, Vātsyanātha and Vādhūlanātha³⁹ came (as disciples) to him. The eminent ascetic, Rāmānuja, gave them the marks with conch and discus and the *Mantra*.

ततोऽभवद्यादवसंप्रकाशः श्रीयामुनाचार्यकटाक्षशुद्धः ।

गोविन्दयोगी यतिराजशिष्यो ग्रन्थं स कश्चिद्यतिधर्ममाह ॥ ५३ ॥

53. Then, Yādavaprakāśa, who became purified by the gracious looks of Yāmunācārya, became the disciple of Yatirāja with the name of 'Govindayogin'. He composed a work on the duties of ascetics⁴⁰

श्रीरङ्गराजार्यवरः कदाचिद् गत्वाथ काश्चीं वरदं प्रणम्य ।

आदाय रामानुजसंयमीन्द्रं श्रीरङ्गमेवाप्तुमथ प्रतस्थे ॥ ५४ ॥

54. Śrīraṅgārya went then to Kāñci and bowed to God (Varadarāja). He set out to proceed to Śrīraṅgam, taking the eminent ascetic, Rāmānuja, with him.

ततस्स कूरेशमुखान्तरङ्गैरन्यैश्च शिष्यैर्यतिराजवर्यः ।

श्रीदां च नत्वा मधुरान्तकस्थं श्रीरङ्गमापार्यसिसेविषुस्सन् ॥ ५५ ॥

55. Then Yatirāja who set out with the intimate disciples headed by Kūrattāzhvān and other pupils, worshipped the Lord of Śrī at Madhurāntakam and reached Śrīraṅgam with the intention of serving the respectable persons (there).

प्रत्युद्गतै रङ्गपतेर्नियोगात्संमानितो माल्यमुखैर्यतीशः ।

श्रियं प्रणम्याथ च रङ्गनाथं श्रीकार्यनिर्वाहधुरन्धरोऽभूत् ॥ ५६ ॥

56. Welcomed and respected by Mālādhīśa and others at the command of God (Raṅganātha), the eminent ascetic worshipped Śrī and then God (Raṅganātha) and discharged the responsibility of carrying out the holy work (there in that shrine).

विभूतियुग्माधिरतादिकं च सर्वं महापूर्णकटाक्षलब्धम् ।

मत्वा स तत्पादसरोजयुग्मं संसेव्य तद्वश्यतयावतस्थे ॥ ५७ ॥

57. Considering that Lordship over the two worlds of the Lord⁴³ and all other things as acquired by him through the gracious looks of Mahāpūrṇa, he (Rāmānuja) served the pair of his (preceptor's) lotus-like feet and remained (doing his duties) under his authority.

ततो महापूर्णगुरोर्निदेशेगात्प्रणम्य गोष्ठीपुरपूर्णपादौ ।

मन्त्रार्थतच्छ्लोकवार्थशिक्षां प्राप्याथ सोऽशिक्षयदप्यनेकान् ॥ ५८ ॥

58. Then, at the command of his preceptor, Mahāpūrṇa, he bowed at the feet of Goṣṭhīpūrṇa.⁴⁴ He learnt from him (the latter) the meaning of the *Mantra*⁴⁵ and the best (prominent) *śloka* ⁴⁶. Then he taught them to many people.

ततस्स पूर्णोऽपि तदान्तरङ्गः संमानयंस्तं यतिसार्वभौमम् ।

तद्दर्शनं चेदमितीर्य तुष्टः कटाक्षयन् लक्ष्मणदर्शनं तत् ॥ ५९ ॥

59. Then Goṣṭhīpūrṇa, who understood his (Rāmānuja's) mind, thought highly of the eminent ascetic (Rāmānuja). He was pleased to note that this was his (Rāmānuja's) system of thought (which he could preach) and cast his gracious looks on it (which became known) as the system of Lakṣmaṇa (Rāmānuja).

ततस्स रामानुजसंयमीन्द्रो गुरु महापूर्णमवन्दताथ ।

पुनश्च रङ्गेशगुरोर्ग्रहीतुं काश्चिद्विशेषान् स तदादिदेश ॥ ६० ॥

60. Then the eminent sage, Rāmānuja, bowed to his preceptor, Mahāpūrṇa, who ordered him then to learn specific doctrines from Raṅgeśa.⁴⁹

स तच्छठारेश्वरमप्रबन्धं तदर्थसारं सुकविप्रबन्धम् ।

स्तोत्रद्वयं चार्थविशेषयुक्तं तस्माद्गृहीत्वा पुनराय पूणम् ॥ ६१ ॥

61. He studied from him (Raṅgeśa) the last composition, (*Tiruvāymozhi*) of Saṭhakopa (Nammāzṅār) and the composition of the eminent poet representing its essence and the two *Stotras* ⁵¹ together with their specific meaning, and came back to Mahāpūrṇa.

पुनर्नियुक्तः स्वगुरोर्यतीशो मालाधराचार्यवरात्सुमेधाः ।

शठारिसूक्तेः परकालसूक्तेरर्थं सहस्रस्य च सोऽप्यगृह्णात् ॥ ६२ ॥

62. Commanded again by his preceptor, Yatirāja of great intelligence acquired from the great MālādharaĀcārya⁵² the sense of the composition of Saṭhakopa and the thousand stanzas of Parakāla (Tirumaṅgai Āzṅār).

एवंविधोऽर्थोऽप्युचितो भवेदित्युक्तो कचिन्न यतीश्वरेण ।

श्रुत्वा गुरुः पूर्णयुगाय चाह ताभ्यां च तेनाप्यभिनन्दितस्सः ॥ ६३ ॥

63. On occasions (of learning them from Mālādhara), Yatirāja declared that the sense of the kind (which he then suggested) could be appropriate (for some of the passages). Mālādhara, who listened to this, told both (Mahāpūrṇa and Goṣṭhīpūrṇa) Pūrṇas of this. Yatirāja was applauded (for this) by them and also by him (Mālādhara).

एवं रहस्यार्थविशेषयुक्तं वेदान्तमाचार्यगणादधीत्य ।

कूरेशवात्स्येशमुखंश्च शिष्यैरुवास रङ्गे मुदितो यतीशः ॥ ६४ ॥

64 Thus Yatirāja studied, under the group of preceptors, the *Vedānta* as having specific esoteric meaning. He lived at Śrīraṅgam happily with his disciples headed by Kūrattāzhvān and Naṇḍādūr Azhvān.

ततस्तदालेयनतार्तिहर्ता यतीशपादाम्बुरुहं प्रपन्नः ।

पिल्लानभिष्यं स्वपितृष्वसुश्च श्रीशैलपूर्णस्य सुतं निवेद्य ॥ ६५ ॥

65. Then Praṇatārtihara of the Ātreya family came (as a disciple) to the lotus-feet of Yatirāja and introduced to him Pillaṇ, the son of Śrīśailapūrṇa and of his father's sister.

आज्ञानसद्वृत्तयतीशभक्तितत्प्रेवनेच्छाद्यपि तत्सुनस्य ।

श्रीशैलपूर्णोक्तमपीह्यवोचच्छ्रीवेङ्कटाद्रीशममं भजेति ॥ ६६ ॥

66. He further informed Yatirāja of his (Śrīśailapūrṇa's) son's good conduct right from his birth, devotion to Yatirāja and the desire to serve him (Yatirāja), and told him also of the message of Śrīśailapūrṇa, "Worship the Lord of Veṅkaṭādri."

तं वीक्ष्य बालं स तदैव सर्वमन्त्रान् सहार्थान् प्रणतार्तिहर्त्रे ।

दिदेश तन्मङ्गलदिव्यदेहसंरक्षकोऽभूत्त एव सोऽपि ॥ ६७ ॥

67. He (Yatirāja) beheld that boy (Pillaṇ). That very time, he offered to Praṇatārtihara all the *Mantras* together with their meaning. He (Praṇatārtihara) too became from that time the custodian of his (Yatirāja's) auspicious and charming body.

ततः कदाचिद्विषयुक्तभिक्षां ज्ञात्वा यतीशस्त्रिदिनोपवासः ।

निशम्य तद्वाचपि पूर्ववयौ गोष्ठीपुरादापतुराशु रङ्गम् ॥ ६८ ॥

68. Then, at one time, knowing the food (*bhikṣā* which an ascetic should receive from others) was mixed up with poison, Yatirāja fasted for three days. On hearing this, the two eminent preceptors (Goṣṭhīpūrṇa and Māhapūrṇa) reached Śrīraṅgam quickly from Goṣṭhīpura.

प्रत्युद्गतं तं प्रणतं यतीशं त्वद्देहमानिप्रणतार्तिहर्त्रा ।

संशोचितां स्वीकुरु नित्यभिक्षामित्यूचतुस्तौ स तथाकरोच्च ॥ ६९ ॥

69. Those two preceptors asked Yatirāja who welcomed and bowed to them to accept daily the food certified (purified) by Praṇatārtihara who had great concern (took care of) his body. He (Yatirāja) too did accordingly.

53 गोविन्दभट्टान्तरशिष्यणार्थं स्वप्रेरितान्नापुरथोचुरेवम् ।

श्रीशैलपूर्णङ्गिभिररोजभृङ्गो गोविन्दभट्टोऽभवदस्तालिङ्गः ॥ ७० ॥

70. The persons, sent by him (Yatirāja) for training the mind of Govindabhaṭṭa, returned to him and reported thus: "Govindabhaṭṭa has thrust away the *liṅga* and has become the bee at the lotus-feet of Śrīśailapūrṇa."

वेदार्थसंक्षेपमथो यतीशो वेदान्तसूत्रस्य च सारदीपौ

भाष्यं च गीताविवृतिं च कृत्वा वात्स्येशमुख्येभ्य उपादिशच्च ॥ ७१ ॥

71 Yatirāja then composed the *Vedārthasaṅgraha*, and the *Vedāntasāra*, *Vedāntadīpa*, and *Śrībhāṣya* for the *Vedānta*- (*Brahma*-) *sūtras* and a gloss on the *Gītā* and taught them to Vātsyēśa and others.

अबाधितार्थैरनपायवाचां तद्व्याससूत्रस्य यथार्थभाष्यम् ।

कृत्वा यतीन्द्रो धुरि यामुनार्यमनोरथं पूरितवान् स आद्यम् ॥ ७२ ॥

72. By composing a genuine commentary for the *sūtras* of Vyāsa with (through conveying) unsublated meanings for the *Vedas* (lit. those which have imperishable expressions), Yatirāja carried out quickly the first wish of Yāmunācārya.

ततः कदाचिन्सह रङ्गनायिकाश्रीरङ्गनाथावपि फाल्गुनोत्तरे ।

मुदाभिषक्तौ स तदा प्रपद्यतौ गद्यत्रयं चाप्यवदद्यतीश्वरः ॥ ७३ ॥

73. Then, once on the (day of the) Uttaraphalgunī asterism in the Phālgunā month, Yatirāja sought joyously the protection of (announced his self-surrender to) Goddess Rāṅganāyikā and God (Rāṅganātha), who had been bathed in the sacred waters, and composed (uttered) the *Gadyatraya* 54

भाष्यादिभिस्तत्त्वविदोऽथ गद्यैः श्रीशं प्रपन्नस्य तदेकवृत्तेः ।

कैङ्कर्यमाप्रायणकार्यमाह नित्याभिधग्रन्थमुखाद्यतीशः ॥ ७४ ॥

74 Yatirāja taught through his composition called '*Nitya*' the service (to God) to be undertaken till the end of one's life by one who has understood Reality through study of (his) *Bhāṣya* and other texts, and has surrendered himself to the Lord of Śrī by reciting the *Gadyas* (composed by him) and leads the life of a *prapanna*.

ततस्तस्य शिष्यैर्बहुभिर्यतीशः काञ्चन्याः पथा वेङ्कटशैलवर्यम् ।

भक्त्या भजंस्तद्बहुमानितस्तन् श्रीशैलपूर्णं प्रणतो गुहं तम् ॥ ७५ ॥

75. Then Yatirāja reached the prominent Veṅkaṭa hill with devotion through Kāñci along with many disciples. Respected (or honoured) there, he bowed to Śrīśailapūrṇa.

तद्विश्रितस्मन् कमलानिवासं प्रपद्य तत्पूर्णवराद्यतीशः ।

रामायणं तद्विविधैर्महाार्थैस्संवत्सरं तत्र वमन्नगृह्णात् ॥ ७६ ॥

76. Receiving his (Śrīśailapūrṇa's) gracious looks, Yatirāja surrendered himself to God (Śrīnivāsa) and lived there for one year and studied, from that eminent Śrīśailapūrṇa, the *Rāmāyaṇa* with (its) various significant meanings.

पूर्णान्मज्जौ द्वावपि तन्नियुक्तौ यतीशमाश्रित्य समस्तमर्थम् ।

अवापनुस्तत्र सुतं कनिष्ठं पूर्णोऽप्यदात्तद्रुह्यगनयात्रम् ॥ ७७ ॥

77. The two sons of Śrīśailapūrṇa sought (became disciples of) Yatirāja at the command of their father and acquired (from him) all the matters (to be learnt). Śrīśailapūrṇa gave him (Yatirāja) his younger son (to become) the worthy recipient of his (Yatirāja's) esteem.

पिल्लानभिख्यं स च तेन दत्तं गोविन्दभट्टं निजयाचितं च ।

संगृह्य दृष्टस्ममवाप रङ्गं काञ्चीरथादेव यतीश्वरश्च ॥ ७८ ॥

78. Receiving him who was called Pillān and who was offered by him (Śrīśailapūrṇa), and Govindabhaṭṭa for whom he had (Yatirāja) made a request, Yatirāja felt satisfied and reached Śrīraṅgam through Kāñcī.

गोविन्दभट्टं च विरक्तमैक्ष्य यतिं तमेम्बारभिधं स चक्रे ।

ज तस्सुतो रङ्गरतेः प्रसादात्तकूनाथस्य च साधुमट्टः ॥ ७९ ॥

79. Finding Govindabhaṭṭa to be free from attachment (to the world), he (Yatirāja) made him an ascetic with the name 'Embār'. Through the grace of God (Rāṅganātha), a son was born to Kūrattāzhvān and he was the good Bhaṭṭa.

भट्टारकं तं च पराशराख्य कृत्वा कृतं तेन महस्त्रनञ्जाम् ।

भाष्यं प्रतिष्ठाय च यामुनार्यमनोरथं पूरितवान् द्वितीयम् ॥ ८० ॥

80. Yatirāja gave the name Paśārabhaṭṭa to that child. Celebrating (lending support to) the *Bhāṣya* written by him (Parāśarabhaṭṭa) on the (*Viṣṇu Sahasranāma*), he (Yatirāja) carried out the second wish of Yāmunācārya.

कदाचिदन्तर्स्थांमर्थचिन्तां दिव्यप्रबन्धस्य समाचरन्तम् ।

यतीश्वरं वीक्ष्य च पूर्णपुत्रस्तच्चन्तिनार्थो ह्ययमित्यवोचत् ॥ ८१ ॥

81. Once when Yatirāja in the *maṭha* was reflecting upon the meaning of a divine composition (the work of an Āzhvār),⁵⁵ the son of Śrīśailapūrṇa (i. e., Pillān) saw him and said that the matter contemplated upon (by Yatirāja) was a particular one (thus identifying it).

तदीरितार्थं निजचिन्तितं तं श्रुत्वा यतीशोऽप्यतिविस्मितस्सन् ।
नाथान्वयाद्वेदं तथेति मत्वा मज्ज्ञानपुत्रेत्यभिष्वजे तम् ॥ ८२ ॥

82. On hearing the matter (meaning) said by him (Pillān) to be that thought of by himself, Yatirāja became much astonished. Considering that he (Pillān) knew it thus by being a descendant of Nāthamuni⁵⁶, he (Yatirāja) embraced him, calling him as (his) spiritual son.

रामानुजार्यस्य यतीश्वरस्य ज्ञानात्मजस्तस्य च पादुकेति ।
ख्यातश्शठारेश्चरमप्रबन्धं व्याख्यातवांस्तं कुरुकेशवर्यः ॥ ८३ ॥

83. He who became reputed as the spiritual son and sandals of Rāmānuja, the lord of ascetics, commented upon the well-known last composition of Sāthārī (i.e., *Tiruvāymozhi*).

पिल्लानभिख्यं कुरुकेश्वराख्यं कृत्वा तु तं तत्कृतषड्सहस्रम् ।
भाष्यं प्रतिष्ठाप्य स यामुनार्यमनोरथं पूरितवान् तृतीयम् ॥ ८४ ॥

84. Yatirāja made (Pillān) get the name Kurukēśvara⁵⁷ and celebrating (lending support to) the composition of 'six thousand'⁵⁸ made by him as the commentary (on *Tiruvāymozhi*) carried out the third wish of Yāmuna-cārya.

यतीश्वरस्याप्यथ यज्ञमूर्तेर्जितो भवत्तज्जगतो मतस्थः ।
इति प्रतिज्ञाय च रङ्गपुर्या प्रावर्तनाष्टादशरात्रवादः ॥ ८५ ॥

85. Then there commenced at Śrīraṅgam a debate between Yatirāja and Yajñamūrti for eighteen days stipulating that he who was vanquished should accept the philosophical system of the victor.

स्वप्ने यतीशो वरदेक्षितस्मन् मायामतस्थापकयज्ञमूर्तिम् ।
वादेऽजयन् वरदाख्यया स्वं नामाप्यधात्सोऽपि मुमोद शिष्यः ॥ ८६ ॥

86. Looked at graciously by God (Varadarāja) in a dream, Yatirāja vanquished Yajñamūrti, an upholder of the *māyā* doctrine (i.e., *Advaita*) and made him have the name of Varada and his own name also.⁵⁹ That pupil too became delighted at this.

ततो यतीशस्स दिशो विजेतुं शिष्यैरनेकैस्सह तत्र तत्र ।
गत्वा विजित्यान्यमतं समस्तं सरस्वतीपीठमथासत्ताद ॥ ८७ ॥

87. Then Yatirāja went to various places with many disciples for winning over the people (living in the regions) in all directions. Vanquishing (the exponents of) all other systems, he reached Sarasvatīpīṭha.

तद्भाष्यमादाय निधाय मूर्ध्नि श्रीभाष्यमेतद्वरभाष्यकृत्वम् ।

इतीव तस्मै प्रददौ च देवी भाष्यं हयग्रीवमपि स्वदेवम् ॥ ८८ ॥

88. Goddess Sarasvatī took the *Bhāṣya* composed by him, placed it on her head and saying, "You are the author of an excellent commentary (which should be called) the *Śrī Bhāṣya*," gave him the *Bhāṣya* and also an idol of Hayagrīva (God as worshipped by her).

गृह्णन् हयग्रीवमपि प्रणम्य कुलागतं तं वरदं च नित्यम् ।

भाराधयन्नन्यमतानि जित्वा श्रीवेङ्कटाद्रिं पुनराससाद ॥ ८९ ॥

89. Receiving Hayagrīva after prostration, and offering worship daily to Him and (the idol of) Varadarāja whom he obtained from his family, he defeated (the followers of) other systems and again reached (on his return journey) Veṅkaṭādrī.

भक्तान्तल्लक्षणशङ्खचक्रः श्रीश्रीनिवासदिशव एव नान्यः ।

इतीव शैवै रचिते विवादे तत्प्रत्ययं ब्राह्म यतीश्वरोऽपि ॥ ९० ॥

90. When the Śaivas indulged in a dispute maintaining that Śrīnivāsa whose emblems of conch and discus had been taken by a devotee,⁶⁰ was only Śiva and none else, Yatirāja declared the truth about Him (identified Him).

निश्चित्य सर्वेऽप्यथ शङ्खचक्रे शूलं च निक्षिप्य तदालयान्तः ।

कवाटमाबध्य ततः प्रभाते उद्घात्य सर्वे ददृशुस्सहैव ॥ ९१ ॥

91. As the result of an agreement, all the people placed inside the temple the conch, discus and trident and closed the door. Opening it, early in the morning, they looked all together (or eagerly) (into the shrine).

भङ्क्त्वा त्रिशूलं धृतशङ्खचक्रं श्रीश्रीनिवासं च समीक्ष्य शैवाः ।

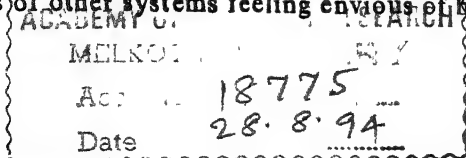
प्रधाविताश्चाशु यतीश्वरेण श्रीशैलपूर्णेऽपि मुमोद भूरि ॥ ९२ ॥⁶¹

92. The Śaivas, who beheld Śrīnivāsa holding the conch and discus after having broken the trident, were made by Rāmānuja to run away (from there) quickly. Śrīśailapūrṇa too felt very much pleased.

ततो यतीशो गुरुधीक्षितस्सन् धीरङ्गमागम्य समस्तशिष्यैः ।

वेदान्तसिद्धान्तविचक्षणोऽभूमतान्तरस्याश्च ततः कृतेर्ष्याः ॥ ९३ ॥

93. Receiving the grace of the preceptor (Śrīśailapūrṇa), Yatirāja came then to Śrīraṅgam with all his disciples and became the leading exponent on the tenets of *Vedānta*, the followers of other systems feeling envious of him.



दुर्बोधितश्चोलनृपोऽथ साधून् शिवात्परतरं नास्ति लिखेति पत्रे ।
निर्बध्य चारैरपि तं यतीशमाहूतवांस्तद्विदितं च शिष्यैः ॥ ९४ ॥

94. Then, wrongly advised, the Cola King⁶² compelled good men to write on a leaf, "There is nothing greater than Śiva", and called Yatirāja (to come to him) through spies: and this became known to his disciples.

काषायधृत्कूरपतिस्त्रिदण्डी प्रायान्महापूर्णयुतस्तु तत्र ।

वात्स्येशमुख्यैस्सहितो यतीशः शुक्लाम्बरः प्राप दिशं प्रतीचीम् ॥ ९५ ॥

95. Kūrattāzhvān, wearing the saffron robes and holding the triple staff, went there (to the court of the Cola King) with Mahāpūrṇa. Yatirāja went in the western direction in white robes along with Vātsyeśa and others.

तत्र क्वचित् कैश्चन शिष्यभूतैः काषायदण्डादि समर्पितं सः ।

शास्त्रोक्तमार्गेण पुनः प्रगृह्य यथाक्रमाराधनतत्परोऽभूत् ॥ ९६ ॥

96. Somewhere there, Yatirāja took again, in accordance with the *śāstraic* rules, the saffron robes, staff and other things which were offered to him by those who were (became) his disciples and devoted himself to regular worship (of God).

यतीश्वरं तत्र नृपश्च कश्चित् केचिद्विजाग्रयाश्च समाश्रितास्तम् ।

निष्पिष्टदेहा अपि जैनवर्गा महान् प्रभावः प्रकटीकृतश्च ॥ ९७ ॥

97. A certain King⁶³ and some eminent Brahmins resorted there to Yatirāja (as his disciples). The Jains there had their bodies bruised⁶⁴ (through persecution). The great glory of Yatirāja was made widely known.

नारायणः स्वप्रगतो यतीशं श्रीशदवाद्राविह भूतलान्तः ।

वर्ते प्रतिष्ठापय मां सृदश्च श्वेतां गृहाणेत्यवदत्स तत्र ॥ ९८ ॥

98. Nārāyaṇa appeared in the dream of Yatirāja and said to him: "I am here in the Yādava hill beneath the ground. Install me and take the white mud."

ततो यतीशः सहसा प्रहृष्टः कल्याणतीर्थेष्ववगाह्य शुद्धः ।

तदङ्कसंशोधितसद्विमाने चक्रे स नारायणसुप्रतिष्ठाम् ॥ ९९ ॥

99. Thereupon, Yatirāja, who became highly delighted, bathed in the Kalyāṇatīrtha and, remaining pure, made the installation of Nārāyaṇa in the good hall (*vimāna*), after verifying their characteristics.

श्वेतां मुदं शिष्ययुतः प्रगृह्य धृत्वाथ रामप्रियविग्रहं तम् ।

अन्विष्य दिल्लीशसुतागृहस्थं संपत्सुतागच्छ ममेत्यबोचत् ॥ १०० ॥

100 Along with the disciples, he took the white mud and wore it. Then he searched for the idol of Rāmapriya, which was in the house of the daughter of the King of Delhi⁶⁵ and (having gone there,) said to it (that idol), ‘‘O Sāmpatkumāra (Precious child), come to me.’’

तमगतं रामहितां स नीत्वा कृत्वा स नारायणमुत्सवः चैः ।

संपूजयन् मोदमवाप तत्र दिल्लीशपुत्र्यन्तरधात्तमाप्यः ॥ १०१ ॥ 66

101. Taking Rāmapriya who came to him (from there) and making (calling) Him (by the name of) Nārāyaṇa and worshipping (Him) through (i.e., by making Him the processional idol of Nārāyaṇa,) festivals and other ways, he (Yatirāja) became delighted. The daughter of the King of Delhi came to Him and disappeared there (i.e., within Him).

पूर्णयिकूरेश्वरनेत्रहानि श्रुत्वा तदा क्लिष्टतरो यतीशः ।

निशम्य कूरेशम्रोगमाशु चोलं तथा दुःगतमाप हर्षम् ॥ १०२ ॥

102 Hearing the loss of vision for Mahāpūrṇa and Kūrattāzhvān, Yatirāja became much afflicted with grief. He felt happy on hearing that Kūrattāzhvān became quickly freed from his ailment and that the King of the Cola country met with an unhappy death.

तीर्थं कल्याणमासीत्तदपि पुरवरं तच्च नारायणाख्यं

श्रीशस्मत्संपत्कुमारो यतिनृपतिजयस्थानमासीत्ततस्तत्

किंच श्रीमान् यतीन्द्रः स्वपद्गतजनश्रेयसे स्वीयमर्च्यं

रूपं प्रादाच्च तस्माद्यतिगिरिरिति तद्यादवादेस्तु नाम ॥ १०३ ॥

103. The holy tank became Kalyāṇa. That prominent town acquired the name, ‘Nārāyaṇa.’ The Lord of Śī became Sāmpatkumāra. That place became then the place of victory for Yatirāja. Moreover, the holy Yatirāja gave his image (idol) to be worshipped for the well being of the people who had resorted to his feet. Therefore Yādavagiri obtained the name, ‘Yatigiri.’

नत्वा सम्पत्कुमारं यदुगिरिकमलायुक्तनारायणं तं

शिष्यानादिभ्यः तत्राप्यथ कतिपयसंचिच्छिद्युक्तो यतीशः

गत्वा श्रीरङ्गनाथं ससलिलनयनः प्राणमत्तं प्रहृष्ट-

स्तत्रत्यास्तं तदोच्चुइशठायनगरामुत्सवं सं नरद्वम् ॥ १०४ ॥

104. Having bowed to Sāmpatkumāra who was Nārāyaṇa with Lakṣmī of Yadugiri, Yatirāja commanded his disciples to

remain there (itself) and went, with a few good disciples, to Srīraṅgam. He bowed (there) to God (Raṅganātha) with tear-filled eyes and felt much happy. The people there (at Srīraṅgam) then told him that the festival in which the compositions of Nammāzhvār (are recited) remained obstructed (was prevented from being held).

तत्र श्रीमान् यतीशः कमपि शठरिपुं संप्रतिष्ठाप्य तेन

श्रीरङ्गाधीश्वरस्याध्ययनमहोविशकं कारयित्वा ।

पश्चात्कैश्चित्प्रवन्धैः स्वविषयककथं तं प्रवन्धं मिलित्वा

रङ्ग संश्राव्य चक्रे स तदितरमहासूरिगोदाप्रतिष्ठाम् ॥ १०५ ॥

105. There the holy Yatirāja installed an idol of Nammāzhvār and conducted, with that idol, the *Adhyayana* festival⁶⁷ for God (Raṅganātha) for twenty days. Later, he combined, with that composition, the compositions of the Āzhvārs and also that composition which dealt with himself⁶⁸ and had them recited before God (Raṅganātha). He then performed the installation of other Āzhvārs and Āṇḍāl.

तद्वद्व्यस्यलेष्वप्यधिमहिमसु तत्सूरिगोदाप्रतिष्ठां

कृत्वा सर्वत्र तं चाध्ययनमहमपि प्राज्यह्यैरङ्गवीनम् ।

प्राज्यक्षीरोद्गुडान्नं वृषभगिरिपतिप्रीणनार्थं निवेद्य

श्रीमान् रामानुजायः कृतवहुमतिरप्यास गोदाकटाक्षैः ॥ १०६ ॥

106. Likewise, he installed the idols of those Āzhvārs and Āṇḍāl in the holy places of great glory and also had the *Adhyayana* festival conducted everywhere. The great Rāmānujācārya offered plentiful ghee, rice mixed with ghee, mi'k and jaggery for the delight of the Lord of Vṛṣabhagiri (Tirumāliruñcolai or Azhakar hills near Madurai) and was much honoured by the gracious looks of Āṇḍāl.⁶⁹

नीनं गोविन्दराजं रहसि निजतलाद्वेङ्कटाद्रेस्तु सानौ

संस्थाप्यार्चां शठारिप्रभृतिगुरुततेऽिशय्यसङ्घैर्यतीशः ।

गत्वा रङ्गं स पश्चादितरमतजनान् स्वाश्रयानेव कुर्वन्

शिष्यान् कांश्चिद्विषयं क्रमत इह तदा विज्वरसंमुमोद ॥ १०७ ॥

107. Yatirāja installed, in the slopes of Veṅkaṭadri,⁷⁰ the idol of Govindarāja which was taken there secretly from its place (Cīrakūṭa or Cidambaram) and also the idols of worship for the group of Ācāryas like Nammāzhvār. Then he went to Srīraṅgam with the host of his disciples and made those who belonged to other creeds (or systems of thought) take to himself (as their *guru*). He classified some of his disciples in some order and became much happy, by being free from anxiety.

पीठाधीशांश्च कांश्चिच्चतुरधिगणनायुक्तसप्तत्यभिख्यान्
 तत्राप्यग्र्यांश्च कांश्चिच्चतुर इह तथा भाष्यसिंहासनेशान् !
 तत्र ज्ञानात्मजं तं तदुभयनिगमान्ताग्र्यभाष्येश्वरं च
 श्रीमान् रामानुजार्यो यतिनृपतिमहादेशिकेन्द्रश्चकार ॥ १०८ ॥

108. The great Rāmānujācārya, the chief among the ascetics and *Ācāryas*, made some (seventyfour) persons as the heads of religious seats known as seventyfour chief persons. 71 Even among them, he made four persons as the chief persons for the chair of *Śrībhāṣya* 72 and his spiritual son (Pillān), among them, as the foremost chief for both the *Veañtas*.

सप्तत्या तैश्चतुर्भिर्यतिभिरपि तथा सप्तशत्याद्भुतश्री-
 रन्यैश्चैकान्निभिश्च द्वियुतदशमितैस्तैस्सहस्रैस्समेतः ।
 ज्येष्ठान् कूरेशमुख्याननुजमपि यथावौरसं ज्ञानपुत्रं
 वीक्ष्य व्याप्यत्ववाहान् यतिनृपतिरपि प्रेक्ष्य संमोदमाप ॥ १०९ ॥

109. Yatirāja, of marvellous splendour, had with him seventyfour chiefs of religious heads, seven hundred ascetics and many others numbering twelve thousand exclusively devoted to God. Beholding the elders like Kūrattāzhvañ, his own younger brother (Embār) and his spiritual son regarded as his own son, who were (all) his ardent disciples, he was much delighted.

शास्त्राचारवश्यैर्विदितसुचरितैर्दिशष्यवर्गैस्समेतः
 कैश्चित्संप्रार्थितस्सन् यतिपतिरपि चालङ्क्य सद्विग्रहांस्त्रीन् ।
 श्रीरङ्गे भूतपुर्णामपि च यदुगिरौ स्थाप्यमेतत्त्रयं चेत्युक्त्वा
 दत्त्वा च तेभ्यो जगद्दखलमवन्मां कटाक्षैस्त्रि पायात् ॥ ११० ॥

110. That chief of ascetics who had a host of disciples who were governed by *śāstras* and codes of good conduct, and well known for their good behaviour, was proffered a request by some (among them). And (hence) Yatirāja embraced three idols (of his) and ordered that they should be installed at Srīraṅgam, Srīperumbūdur and Yadugiri (Melkote), giving them (idols) to them. May he, who is protecting the entire world, protect me with his glances.

सर्वत्रोत्सारयित्वाप्यपगतवसतिं मामकार्षीर्यतस्त्वं
 तस्मात्संप्राप्तकाले मतमपि भवतः क्षोभयिष्ये शपेऽहम् ।
 श्रुत्वेप्युक्तिं कलेरप्यथ यतिनृपतिः श्रीशमाद्यं प्रपन्नो
 बीयादव्याहृतं मे मतमिति च वदन् पालयेन्मां कटाक्षैः ॥ १११ ॥

111. "Since you have driven me away from every place and have deprived me of a residence, I shall disturb your system when the time arrives (for it). This I swear"—on hearing this utterance of Kali, the lord of ascetics sought refuge with (repaired to) the Foremost Lord, the Spouse of Śrī, and said to Him, "May my system remain victorious without any impediment." May he (Yatirāja) protect me with his (gracious) glances.

जीयाच्छ्रीयामुनायैस्तदुपचितमहापूर्णगोष्ठीपुरोद्य-

त्पूर्णश्रीशैलपूर्णैरपि महिमनिधी रङ्गमालाधरायैः ।

प्राचीनाराधनं त वरदमपि ह्यग्नीवमाप्तं च वाण्या

दत्त्वा ज्ञानात्मजाय त्रिभुवनतिलकीभूतकीर्तिर्यतीशः ॥ ११२ ॥

112. May the lord of ascetics remain victorious, a store-house of glory acquired through (the grace of) Yāmunaṛya, and Mahāpūrṇa, Goṣṭhīpūrṇa, Śrīśailapūrṇa, Raṅga (Tiruvaraṅgap-perumāl Araiyaṛ) and Māladhara who were great through his (Yāmuna's) grace—he (Yatirāja) who gave to his spiritual son (the idols of) Varada, worshipped (by his ancestors) from ancient times and Hayagrīva got by him from the goddess of learning and who became the ornament of the three worlds.

कांश्चित्कस्मिंश्चिदर्थे प्रतिनियततया संनियोज्यान्तरङ्गान्

तत्र श्रीरार्थकृत्ये प्रतिनियतमहो दासमप्यत्यन्तहम् ।

कुर्वन् श्रीमान् यतीशः स्वपदविनततद्दासदामानुदासं

मामप्यत्यन्तभक्तं स्वहितमिव सदा गोपयन् सोऽपि जीयात् ॥ ११३ ॥

113. May he, the illustrious lord of ascetics, who assigned some work to some of his close disciples as restricted to each one of them, and to me the servant, most undeserving, and restricted to him alone, the work of (preparing) milk (for him), who made me the servant of the servants bent before his feet, as his ardent devotee, as if I was the source of his welfare—may he be protecting me for ever.

कमलेशमुख्यगुरुपङ्क्तिवैभवप्रतिकर्मशोभि यतिराजवैभवम् ।

य इदं पठन्ति कलिकल्मषापहं तस्मै विभूतियुगनायका ध्रुवम् ॥ ११४ ॥

॥ श्रीमते रामानुजाय नमः ॥

114. Those who study this *Yatirājavaibhava* which shines embellished by the Lord of Śrī and preceptors and removes the defects (or evils) of Kaliyuga are really the rulers of the two worlds of glory (*Nityavibhūti* and *Līlavibhūti* of the Lord).

NOTES by the Editor :

1. Stanza 1: The second line reads *Namo Vaṭukapūrṇāya* in A.

2. B C.D. have the following *śloka* before the first :

Tasmai Rāmānujāryāya paramayogine

Taḥ śrutismṛtisūtrāṇām antarjvaram aśīṣamat

“Salutations to the great *yogin*, Rāmānujācārya, who removed the internal contradictions (incompatibility which is held by some to exist) between the Vedic passages, *Smṛtis* and *Vedānta-sūtras*.” This stanza is found as the fourth in the introductory verses in the *Śrutaprakāśikā* of Sudarśanasūri. It is not clear how it could find room in this work written by a direct disciple of Rāmānuja, if it was composed by Sudarśanasūri. It must have been prefixed to this work by a later writer in honour of Rāmānuja.

3. The word ‘*Vedānta*’ means the concluding portions of the *Veda*. It refers to the *Upaniṣads*. It is used to denote the system of thought (*darśana*) that is based on the *Upaniṣads*. The Vaiṣṇava religion derives its support from the *Upaniṣads* and the *Nāṭayiradivyaṣṛaṇḍam*, the Tamil compositions of the divine saints, the Āzhvārs. The latter is treated as *Vedānta* in Tamil. Thus arose the concept of two *Vedāntas*, that is, *Ubhaya-vedānta*, in Vaiṣṇavism.

4. The command refers to the bidding of Yāmunaācārya that Śrīśailapūrṇa should devote his time to serving the Lord at Tirumalai.

5. *Mahyalamaṅgala* C. D. (Stanza 2)

6. Madhuramaṅgala and Bhūtapurī (now known as Śrīperumbūdūr) lie between Madras and Kāñcīpuram.

7. The auxiliaries are six under the names of *śikṣā*, phonetics; *vyākaraṇa*, grammar; *chandas*, prosody; *nirukta*, etymological science; *jyotiṣa*, astronomy; and *kalpa*, manual of rituals and ceremonials.

8. *samudīkṣya* A (Stanza 3)

9. The marks referred to here are those which a preceptor makes on the shoulders of his disciple with small heated emblems of conch and discus made of metals like copper and silver. The *mantras* are the *Mūlamantra*, *Dvaya* and *Caramaśloka*. The giving of the marks and the teaching of the *mantras* form part of the initiatory rite called *Pañcasamskāra*, the other three being *pūṇḍra* (wearing the vertical *tilaka* on the forehead), *yāga* (the method of worship) and *dāsyānāma* (the bestowal of a name on the disciple by his preceptor).

10. *cānuyātām* A (Stanza 3)

11. *muditāvabhūtām* A

12. *Piṅgalabde* A, B

13. *devyāḥ* B

14. This Piṅgala year corresponds to 1017 A.D.

15. The systems of thought are of two kinds, namely, *āstika* and *nāstika*. The former denounces the authority of the *Vedas* and the latter upholds it. To the former belong the system of Cārvāka, Bauddha and Jaina. The Nyāya, Vaiśiṣṭika, Sāṅkhya, Yoga, Pūrvamīmāṃsā and Vedānta systems come under the second group. Here it is said that both the former, called '*bāhya*' (outside the Vedic fold) and the latter called '*āntara*', (included within the *āstika* group) are deluded. What is meant here is that all these mislead people. Some schools of *Vedānta* such as Sāṅkara's, Bhāskara's and others are also defective.

16. It is said here that Śrīśailapūrṇa gave the child the markings with discus and conch for protecting the child. This is a reference to the custom of putting a string or necklace around the waist or neck of the child having small emblems of conch and discus. This is intended to avoid the evil eye and effects of evil spirits. Śrīśailapūrṇa would not have branded the shoulders of the eleven-day old child with the heated emblems of conch and discus.

17. Stanza 10: *samabhyasan* is a participle form of the root '*as*' of the I conjugation with the prepositions '*sa*' and '*ab*'.

18. *Chāndogya Upaniṣad* (3. 14. 1).

19. Stanza 13: '*ca*' for '*tu*' B

20. Stanza 18: '*sthitvā*' for '*smitvā*' A

21. Stanza 20: '*tadā ca*' for '*tadādi*' B

22. Stanza 20: From this, it seems that the king of that region was ruling from a place near Kāñcī which was not his city.

23. *Chāndogya Upaniṣad* (1. 6. 6-7).

24. It is not clear what this *upākhyāna* (story) is.

25. This is the *vimāna* (or tower) above the *sanctum sanctorum* of Śrī Varadarāja at Kāñcī.

26. This is the symbol in the shape of the phallus made of stone and worshipped in temples of Śiva.

27. Name of a pilgrim centre, sacred for the Śaivites. It is near Tirupati.

28. *Chāndogya Upaniṣad* (6. 2. 1).

29. '*Rāmānujārya*' for '*Rāmānujākhyo*' A

30. The shrine of God as Varadarāja at Kāñci is known as Karigiri, being situated on a highly elevated foundation, which was originally a hillock worshipped by elephants (*kari*). The Deity there is hence called the Lord of *Kari* (elephants).

31. This is a devotional lyric composed by Yāmunācārya.

32. The river, Kāveri, takes its rise in mountains abounding in dense forests, among which is a hill called Kavera (according to some, named after a sage) and hence it is called the daughter (*kanyā*) of Kavera.

33. Raṅgeśa was also known as Vararaṅganāyaka and Tiruvaraṅgapperumāl Araiyaṛ. He was the son and pupil of Yāmunācārya.

34. '*tadudīkṣya*' for '*tadavekṣya*' A

35. Three variant readings in stanza 45: '*mantrayāga*' for '*puṇḍrayāgaṁ*' (A), '*also mantrayāgaṁ*' (B,C,D); '*mantram*' for '*mantrān*' (B, C, D).

36. The *mantras* referred to here are the *Mūlamantra*, *Dvaya* and *Caramaśloka*.

37. This *Mūlamantra* is also called as *Aṣṭākṣara-mantra*.

38. Other *mantras* are *Ṣaḍākṣara*, *Dvādaśākṣara* and others.

39. This refers to the three thousand stanzas composed by all the Āzhvārs except Nammāzhvār.

39. (Stanza 52 The number of the Note should be 40, but it may be taken as 39 a, as Note 39 is with reference to Stanza 47). '*Kurādhipa*' means 'the chief of Kūra,' which is the name of a village near Kāñci. Kūratiāzhvār is referred to here by this name. His name is Śrīvatsāṅkamiśra. '*Vātsyanātha*' means 'the chief of the Vatsas', those who belong to *Śrīvatsagotra*. It refers here to Varadaviṣṇumiśra. He hailed from a village called Naḍādūr, and so he became known as Naḍādūrāzhvār. He was the son of Rāmānuja's sister. '*Vādhūlanātha*' means 'the chief of Vādhulas', those whose *gotra* is Vādhula. His name was Dāśarathī and he was reputed as Mudaliyāṇḍān. He was the son of another sister of Rāmānuja. Kurādhipa and Vātsyanātha were called as Āzhvār of Kuram and Naḍādūr respectively. The epithet 'Āzhvār' had then become a honorific conveying respect and devotion.

40. This work is known as *Yatidharmasamuccaya*.

41. Stanza 54: Śrīraṅgārya was also known as Vararaṅga.

42. '*Mālyamukhaiḥ*' means 'by those headed by Mālya'. This refers to Tirumālaiyāṇḍān or Mālādhiśa, one of the disciples of Yāmunācārya.

43. The two worlds refer to *Līlāvibhūti* and *Nityavibhūti*. The former pertains to this world and the latter to *Vaikuṇṭha*.

The word '*vibhūti*' means 'prosperity'. The former realm is intended for the display of God's sports. The latter is eternal and stands for Vaikuṇṭha, the permanent heaven of Viṣṇu which His devotees reach after leaving this world. It is a prosperous region as it provides both God and the selves with supreme bliss.

44. Goṣṭhīpūrṇa is also known as Tirukkōṭṭiyūr Nambi. He was one of the disciples of Yāmunācārya. Tirukkōṭṭiyūr is the name of a holy place in the Madurai District of Tamil Nadu. The honorific 'Pūrṇa' means 'filled, evidently with the desirable attainments', 'perfect'. The word 'nambi', which is its Tamil equivalent, is used as a honorific after names, such as Mahāpūrṇa, Śrīśailapūrṇa and others.

45. Here '*Mantra*' must mean the *Mūlamantra*.

46. The prominent *śloka* is the *Caramaśloka* which is *Bhagavadgītā* (XVIII. 66). This declares *prapatti* as the means for obtaining *mokṣa*. This has the last say on this subject and hence it is known as the *carama*, the last, final. Therefore it is called as prominent or the best (*vara*).

47. Stanza 60: '*tamādideśa*' for '*tadādideśa*' A, B, D. (No Note 49 here.)

48. Stanza 61: '*tataśṣaṭāreḥ*' for '*tacchaṭāreḥ*', A, B. Nammāzhvār is known as *Ṣaṭhāri*, an enemy of the rogues. It is also said that he controlled a demon called *Ṣaṭha* soon after his birth. The final composition of this Āzhvār is known as *Tiruvāymozhi*. The other three works of his are *Tiruviruttam*, *Tiruvāśīyam* and *Periya Tiruvantādi*.

49. Stanza 61: '*Sukavi*' refers to Madhurakavi who became the disciple of Nammāzhvār. He composed ten stanzas in Tamil in honour of his preceptor. It is called *Kaṇṇinuṣīrutāmbu*.

50. There is no Note of this number.

51. The two *stotras* are *Catuśślokī* and *Stotraratna* of Yāmunācārya which glorify Śrī and Viṣṇu respectively.

52. Mādhārācārya is Tirumālaiyāṇḍān.

53. Stanza 70: C omits this.

54. The *Gadyatraya* comprises three pieces: *Prthugadya* also called *Saraṇāgatigadya*, *Śrīraṅgagadya* and *Vaikuṇṭhagadya*.

55. The compositions of the Āzhvārs are held to be holy and so are called *Divya* (divine) *prabandha* (composition).

56. Pillān was the son of Śrīśailapūrṇa who was the grandson and disciple of Yāmunācārya. Thus he belonged to the family of Nāthamuni. It was Nāthamuni who took the initiative to codify the compositions of the Āzhvārs. Pillān is stated here to have displayed his deep insight into the contents

of these compositions mainly by being a descendant of Nāthamuni.

57. 'Kurukeśvara' means the chief of Kuruka, a name of Azhvar Tirunagari, the place where Nammāzhvar was born. Rāmānuja gave the name, 'Kurukeśa', to Pillān for his abiding interest and faith in the composition of Nammāzhvar.

58. The commentary is called '6000', 'Ārayirappadi'. It contains 6000 *granthalas*, each *grantha* standing for a group of thirtytwo syllables.

59. Sri Varadarāja is also known as Arulālapperumāl. Rāmānuja was called Emberumānār. Yajñamūrti was given the name, Arulālapperumāl Emberumānār.

60. The devotee referred to here was Tonḍamān Cakravarti, the ruling king of the region of Tirumalai and an ardent devotee of the Lord of Tiruveṅkaṭam. The Lord gave him His conch and discus for using them in his fight against his enemies. Hence the conch and discus were not with the Lord when a dispute arose about His identity.

61. Stanza 92: *Pūrṇo'tha B.*

62. The Cola king may be a prince who did not wield power as the chief of Colas. He was perhaps holding sway over the regions around Srīraṅgam and was of Śaivite faith. His fanaticism for his faith was fanned by the Śaivas who had to leave Tirumalai at the instance of Rāmānuja. There are other theories identifying him with Kulottunga I, his predecessor and Kulottunga II. There are difficulties in regard to each identification.

63. This was Biṭṭi Deva who was a Jain and became a Vaiṣṇava disciple of Rāmānuja under the name of Viṣṇuvardhana. He lived in the first half of the 12th century. There is much difficulty in fixing the dates of the Cola king who persecuted Rāmānuja and of Biṭṭi Deva.

64. This is only a poetical description of the changed attitude of Viṣṇuvardhana, given by the Vaiṣṇavas exulting in the triumphant position which they then had. Vide William Coelho: *The Hoysala Vamsa*, p. 284.

65. It is doubtful whether the idol was really in possession of the daughter of the Muslim King ruling at Delhi as Delhi was then under the Hindus. It is likely that it was under the care of a princess somewhere in Deccan.

66. Stanza 101. *adhāttametya A.*

67. This festival is conducted in every temple following the pattern in the Srīraṅgam temple. It is conducted for twenty days in the Mārgaśīrṣa month. It is called 'Adhyayana

Utsava’, literally, a festival in which there is the recitation of the *Vedas*. The *Nalāyiradivyaṣṛaṇḍa* which is considered as the Tamil *Veda* is also recited during these days in the presence of God and Āzhvārs. Later, the idols of *ācāryas* also got their place along with those of the Āzhvārs.

68. This is the *Rāmānuja Nūrrantādi* composed in honour of Rāmānuja by Tiruvaraṅgattu Amudanār, a disciple of Kūratāzhvān.

69. Rāmānuja did this because in *Nācciyār Tirumozhi* (IX 6) Āṇḍāl has expressed a desire to offer all this to the Lord at Azhahar Hills.

70. This is now Tirupati town at the foot of the Tirumalai hills.

71. The seventyfour persons are called *Simhāsanādhīpatīs*, empowered to guide the lives of their pupils by offering them *pañcasamskāra*.

72. The four persons are Kūratāzhvān, Nadādūr Āzhvān, Kiṭāmbi Āccān and Mudaliyāṇḍān.

P. S. The reader’s indulgence is craved for some mistakes in numbering the Notes. They have been fully explained in the Notes. Some numbers have been inadvertently omitted. In such cases, the stanza number is given in the Notes to help identification.

ADDITIONAL VARIANT READINGS from the edition of Sri S. Krishnaswami Aivangar (3, Puttur Agraharam, Tiruchirapalli 620017), based on Sri Gadi Anantacharya Svamin’s edition, are given below :

Stanza 1 *varau*. 5 As in A. 7 *kaścid ca*. 10 *kṛtopanīṣṭistu* : *mahardhiḥ*. 13 *Kāñcyām*. 15 *tasya*. 19 *īkṣya* 24 *sahapāthi* : *taṁ* 30 *vilobhayaṁstaṁ*. 34 *aṅgulimudraṇaṁ* 35 *vivarīkariṣye* 36 *itīrya* 37 As in A : *avocan*. 45 *puṇḍrayāgamantrān*. 46 *Kāñcīm* 51 *jāpī* 55 *Srīraṅgaṁhāsādyā*. 59 *itīva* : *provācayat* (for *katākṣayan*). 61 As in A. B. 66 *pūrṇoktaṁ* 74 *āprāpaṇakāryam* 75 *Kāñcī-pathāt*. 81 *cidācarantam*. 85 *bhavedyo*. 99 *tīrthe’pi* 101 *nītvā prītyā*. 102 *durṁptaṁ*. 105 *adhyayanamahamahāvimsatīm*. 107 *santutoṣa*. 109 *anyairekāntibhiḥ* ; *tathā caurasam* 110 *sāstrā-cāraika*. 111 *utsārya bhūmyāṁ vyāpagaṭavasatīm* ; *śapeyaṁ* ; *śrutvetyuktiṁ*.

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